1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

778 825 Eata sii en-gishōmi naji 'l-Tarōsero 'l-asuria lenye sambu. Naa, ten ɛ̄arare ol-tuñgani loo-'l-Tarōsero ol-likae, pe meitēu, neipot 'l-asuria lenyena, nājo: 'E-sile e-'ng-aji e-yēyo, talakunye!' Naa, ten eitu ekwet lido ɛ̄arare, nepwōnu, 'l-asuria aaony.

The Tarosero family have their own particular snakes, which are of many hues; and when a member of this family fights with some one and gets the worst of the combat, he calls upon his snakes, and says: 'The avengers of my mother's house, come out!' If the man with whom he is fighting does not run away, the snakes will come and bite him.

[614] Eata sii kulye-ahomīto 'l-asuria lenye. Etii 'l-asuria ooibor, netii 'l-oonyokyo, netii sii 'l-oonyori. Etii 'l-kulikae ooata en-dōki natii e-murt anaa ol-kila lo-'l-móruo, neibor kulikae 'l-lughuny anaa ol-móruo kitok.

The other clans and families have their sacred snakes as well. Some are white in colour, others red, and others green. Some have a hood like an old-man's cloak, others again have white heads like very old people.

[791] Ēji sii eata 'l-oibonok 'l-kulenyena ootii ol-bene.

The medicine-men are also said to have snakes, which they keep in their bags.

766 795 791 Nāji ten ɛ̄ä kulikae-tuñganak kituak anaa 'M-Batyany, ore pe enukari, nepwo 'l-tauja lenye eng-ai.

It is believed that the souls of some big people like Mbatian[1] go to heaven after death and burial.

794 828 Ten eirura ol-tuñgani, nemebuaki likae-tuñgani ainyēye. Einyēye akiti, amu ēji: 'Ebaīki meidim ol-tau lenye atorinyunye, nēä.'

A sleeping man must not be awakened suddenly. He must be roused gently, for it is thought that his soul may perhaps not return and he will die.

795 825 Ējo 'l-Maasae metii 'l-menefiga, amu medol; kake ēji edol in-gīshu, naa ten eiñgurua 'n-gīshu pōkin e-wēji nēbo, nāji edol il-menefiga araki ol-ōwaru.

The Masai say there are no such things as ghosts because they do not see them. But it is supposed that cattle see them, and when a herd of cattle all gaze at one spot, they are said to be looking at either a ghost or a beast of prey.

[1] *Vide* p. 306.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

Warriors do their hair in pigtails, *ol-taika;* other people of both sexes shave their heads periodically. In both sexes the ear-lobes are pierced and elongated, and the two lower middle incisor teeth are removed. Cicatrized patterns are often made on the upper part of the body in both sexes.

Iron-work

Iron is used for weapons (spear and sword of warriors, and arrows of elders), axes, knife-blades, razors, and many of the ornaments of both sexes. The spears and swords are distinctive of Masai culture and, together with the shield and *e-rrap* arm-clamp, separate the Masai and Nandi culturally from other Nilo-Hamites. Spears are of three shapes: a small leaf-shaped blade with long neck, long shaft, and medium butt; the great " shovel-blade " with short neck, long shaft, and medium butt; and the long-bladed winged spear with short shaft and long butt. The colour of the short shaft of the winged war-spear is important: senior warriors have black shafts, others reddish ones, and the demand of junior warriors for the privilege of black shafts is a significant factor in the tension that arises between senior and junior warriors. The sword has a long narrow blade and is kept in a red leather sheath attached to the belt. The winged spear-blade and sword have been borrowed by the Nandi, Kipsikis, Keyo, Kony and others of the Nandi division, together with the arm-clamp; the Kikuyu have imitated them.

Other Objects

Clubs are made of wood or rhinoceros horn. Shields are roughly oval, about 3 ft. long, and made of buffalo or giraffe hide on a light wooden framework; according to Merker, the old form of shield was circular and (if the scale of his Fig. 34*b* is correct) about 1 ft. in diameter. Stools are cut out of a solid block of wood and have three legs. Horns are used for summoning people, but there are no musical instruments or drums.

Ritual and Beliefs

Religion

Little has been recorded of Masai religious beliefs, except such obvious facts as the invocation of *Enk-ai* (the Masai word for God, rain, and sky). As to ancestor-worship, it is generally said that the Masai do not believe in an after-life (said also of the Suk); but the alleged belief that the soul of a laibon or rich man turns into a snake implies some belief in the survival of the soul. This matter needs careful investigation; and Merker's statement that each Masai is taken to paradise by his guardian angel and let in by *Enk-ai* if he has been good is alien to Nilo-Hamitic thought. *Enk-ai* is recognized as a creator, and is prayed to by both men and women. Some of the prayers recorded include an invocation to both *Enk-ai* and Mbatiany, the laibon who died *c.* 1890; thus Thomson heard the Il-Aikipiak praying to *Enk-ai* and Mbatiany, and the Nandi war dance after a victory, recorded by Hollis after Mbatiany's death, contained also an invocation to *Enk-ai* and Mbatiany. The " minor deity called Neiterkob " which Thomson thought was an earth-spirit, appears in Krapf's book as the Neiterukob, " the mediator between God and men." But the Masai word *naiterukop* means no more than " that which began the earth," and thus would seem really to apply to *Enk-ai* in his role as creator. *Enk-ai*, god, is grammatically feminine, and his wife *Ol-apa*, the moon, is grammatically masculine.

Death and Burial

The bodies of most people are put out for the hyenas, to the west of the kraal, and laid on the left side so that the face looks eastward, with the legs drawn up, the head supported by the left hand, and the right hand across the breast. The